



Center for the Evangelical United Brethren Heritage

TELESCOPE - MESSENGER

United Theological Seminary, Dayton, Ohio

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BISHOP E. W. PRAETORIUS: MASTER OF THE WORD by Kenneth W. Krueger

He preached with a limp, worn leather-bound Bible (which he referred to as "The Word") in his left hand. His right hand fingered the pages. There was a squint in his left eye and a serious demeanor in his countenance. His voice could be powerful but also soft and tender with a slight tremor of sadness reminding one of the Old Testament prophets. As he spoke without a note, few of his listeners realized that he had often been up all night memorizing his sermon. Little did we know as we were captivated by his intimate knowledge of Hebrew and Greek that he struggled with these biblical languages in Seminary. He became master of that which was once the source of much frustration and pain. Bishop E. W. Praetorius was the most skilled expositor of the Bible I have ever heard. No one could make the Bible more alive.

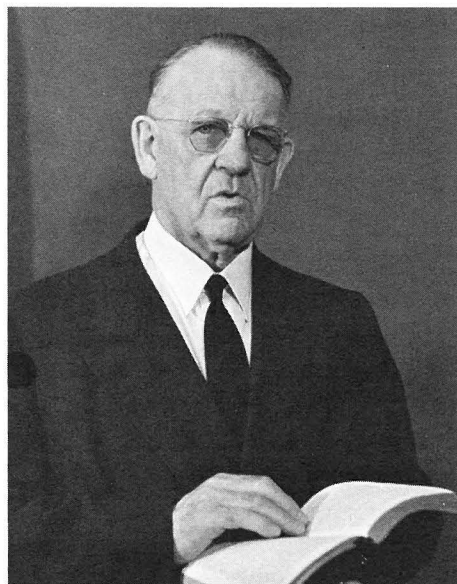
My father and Bishop Praetorius were the two persons who most influenced my entering the ministry. It has been my privilege to be closely associated with the Praetorius Family. My father, who was Superintendent of Missions of the vast Northwest Canada Conference of the Evangelical Church, served under his episcopal leadership. The Bishop was often a guest in our home. Russell Praetorius, his son, and I were roommates all through seminary and continued to be lifelong friends. The Bishop's grandson, John, Pastor of Grace Church in St. Cloud, Minnesota, is also an intimate family friend. I am indebted to John for much of the data in this article gathered from his grandfather's personal papers and writings.

Childhood and Conversion

Bishop Praetorius was born in a devout, God-fearing home in Dayton, Ohio in 1881. His parents were strict Lutherans and were converted under the preaching of Bishop John Seybert. They left their beautiful Lutheran Church edifice to join this group of German pietists called the *Evangelische Gemeinschaft* worshipping in a "storefront" type church. Some of their relatives called them "apostates." Much of his parents' rich Lutheran heritage influenced their son Elmer. This included a reverence for the Word of God, a respect for parents and the church, an appreciation of the great German hymns and the importance of catechism and religious instruction for children.

When he was seven years old he had a great desire, as he put it, "to give his heart to Christ." He came forward to the altar but his pastor thought he was too young to understand. This deeply hurt his tender heart and made him bitter and resentful. In his teens he was greatly influenced by a Sunday School teacher. When sixteen he was called on by his pastor, the Presiding Elder (District Superintendent), the Class Leader and his Sunday School teacher who talked to him about "giving his heart to the Lord and life to his service." "Leave me alone," he responded. These four men spent all night together in prayer. During the altar invitation he came forward but found assurance several days later at home with his loving mother. "I found the Lord precious to my soul. A sweet consciousness of peace with God and of sins forgiven filled my soul, and I knew that I was His."

Before going to seminary he worked as a Western Union telegraph messenger boy, an umbrella manufacturer and a Bell Telephone Company foreman.



BISHOP PRAETORIUS

As Pastor

In his retirement I asked Bishop Praetorius, "What were the most satisfying years of your ministry?" Without a moment's hesitation he replied, "The seven years I was pastor in Elkhart, Indiana." His pastoral heart never left him when he was Bishop, fulfilling the symbol of the episcopacy, the shepherd's staff.

Wheat farmers in the Dakotas and the Canadian prairies, children, young people, urban dwellers in the Twin Cities, all felt his pastoral warmth.

Often he responded to his mail with a hand-written note on the back of a photograph (he was a skilled photographer) he had taken. I still have the note he wrote when I was going through a time of deep discouragement. "Kenneth," he wrote, "It is always the darkest just before dawn."

After twelve years of successful pastorates he was elected General Secretary of Christian Education, which he served with distinction for fifteen years in Cleveland, Ohio.

As Bishop

In 1934 he was elected Bishop and was assigned to the Northwest Area, embracing Minnesota, North and South Dakota, Northwest Canada Conference, Montana, Oregon and Washington. Thus he was gone for many weeks at a time from his beloved wife Julia and his three children.

He was an expert in judicial procedures and knew *Robert's Rules of Order* almost as well as his Bible. His demeanor was always dignified, at times stern, but he had a subtle sense of humor and was eminently fair.

Some would say that at times he was rather dictatorial and monarchical. I remember as a boy when the Northwest Canada Conference met at Trinity Church in Regina. One of the pastors refused to stand to accept his pastoral appointment. Sternly the Bishop before the entire Conference said, "Brother, you are taking a sharp turn off the road and there is a path of no return." Late that night there was a knock at our door and the pastor tearfully accepted his appointment. It proved to be the most fruitful years of his ministry.

Bishop Praetorius played an integral role in the union of the Evangelical and United Brethren Churches in their 1946 union in Johnstown, Pennsylvania, and wrote much of the *Discipline* adopted then.

As Preacher

His biblical preaching is the most memorable ingredient of his career and personality. He preached with authority and what the Reformers called "*certitudo*." He lived in an era when German higher criticism and supernatural reductionism reigned, negating divine revelation. Bishop Praetorius accepted

by faith the authority of the Scriptures as the revealed Word of God. Biblical characters became alive as he skillfully drew pictures as he spoke. As a youth I listened spellbound as he made come alive the encounter between Jesus and the adroit "Woman at the Well." Probably his most famous sermon was "The Potter and the Clay" (Jeremiah 18:1-12). His expository models were British--G. Campbell Morgan, Charles Spurgeon and F. B. Meyer.

Family Tragedy

Evangeline, his daughter, was a sparkling, vivacious, spirited young woman, the apple of her father's eye. She was one of those rare persons who could talk directly to strangers about Jesus without offending them. While working as a nurse in the slums of St. Paul, Minnesota, she was stricken with a rare disease which was misdiagnosed by the doctor as mental and imaginary. He ordered complete isolation, forbidding even her husband and family members to visit her.

After returning from a three-week trip to the Pacific coast, Bishop Praetorius was shocked. He broke the isolation ban and paid a ten-minute visit to his daughter. "Oh Daddy, it is you. I am so glad you came. I have been so lonesome. Pray for me." When her case was finally diagnosed as a rare disease rather than a mental illness it was too late. Bishop Praetorius never fully recovered from the tragic isolation and death of Evangeline. He suffered not only from grief but also from guilt. With his firm faith he wrote after her death, "We are confident that God does all things, and as far as this was the doing of the Lord we are fully resigned." After the funeral he led his son-in-law to personally experience the saving grace of Christ which was always his desire for others.

Retirement and Death

After retirement in 1954 at the Milwaukee General Conference he maintained a low profile and seldom accepted public speaking. He continued his hobbies of woodworking and photography in which he excelled, and his depth study of the Scriptures. In his study in St. Paul, replete with a great library of biblical commentaries, he said to me, "I am now in the grandstand cheering on those who are running the race." On the morning of February 2, 1966, at 3:00 A.M. he said to his beloved wife, Julia, as he reclined in his chair, "Mother, I'm going home today." After she quickly called their doctor and phoned for an ambulance she returned to his side. He had already gone to his eternal, heavenly home. E. W. Praetorius was one of the great leaders in our Evangelical Church heritage.

BACK TO THE FUTURE

by Kenneth H. Pohly

The biographies of Jacob Albright and historical accounts of the beginning of the Evangelical Association have been ably written. Many of us are familiar with the stories. To return to that past, however, and to seek recovery of the spirit of our forebears takes another step. That is what the Evangelical Theological Seminary Class of 1947 did in September, 1999, when several members of the class made a trek to central and eastern Pennsylvania to visit the sites of our origins as a Church.

It was the fifty-second anniversary of graduation from their seminary in Naperville, Illinois. For them it was a step back into the future as they experienced something of the past in order to live out the future with greater appreciation for being part of the United Methodist Church.

Local arrangements were made by Rev. and Mrs. Gerald Heilman, natives to the area who spent their ministry in the shadows of these historic events. Research and itinerary for the visit were prepared by Rev. Gerald Klinefelter of Berea, Kentucky, a native of Ohio whose family history is deeply rooted in the area where much of this history is centered. His notes and reflections are the basis for the author's preparation of this article, who wishes that Klinefelter receive full credit for the information.

There are some personal connections that made this a special reunion because of the close relationship of a few members of the class to eastern Pennsylvania and its history. They help explain their eagerness to make the visit. Klinefelter's great-great-great-uncle, John Klinefelter, bought the George Becker farm and from it laid out the town of Kleinfeltersville where the Albright Church, the cemetery where Albright is buried, and the Becker home where Albright died are located.

It is also the area where on November 3, 1803, Albright called together a council to bring organization to his emerging movement. Fourteen members of the society were present. The significant outcome of the session was their official recognition of Albright as their spiritual father "to whom they were indebted under God for their awakening and conversion." In a document which they all signed, they declared "in the name of the entire society that they considered Albright to be a genuine evangelical preacher and recognized him as their teacher, and as such they solemnly consecrated him." One of the signers was Adam Miller, a great-great-great-grandfather of one class

member's spouse.

The objective of the class was simple: to get back into the spirit of their Evangelical beginnings by standing where their earliest leaders stood, by moving about in the area where Evangelical Association history unfolded, and by talking with current local residents who know the story and have remarkably helped keep it alive. They stood by the simple grave of Jacob Albright and offered a prayer for this tile-maker who



ALBRIGHT'S GRAVE

gave the church its earliest spiritual heritage, a prayer of thanksgiving for a man who found no rest or peace of heart until he launched out into preaching the gospel to his German brothers and sisters.

Adjacent to Albright's grave was that of George Becker, close friend to Albright. The Becker family was one of the earliest of the families to join the group of Albright followers. Albright had often preached in the Becker home. It was at this house that Albright, sick and weary, stopped on his way home from a preaching mission. Upon entering his friend's home he said, "Have you my bed ready, I have come to die." He breathed his last a few days later, May 18, 1808.

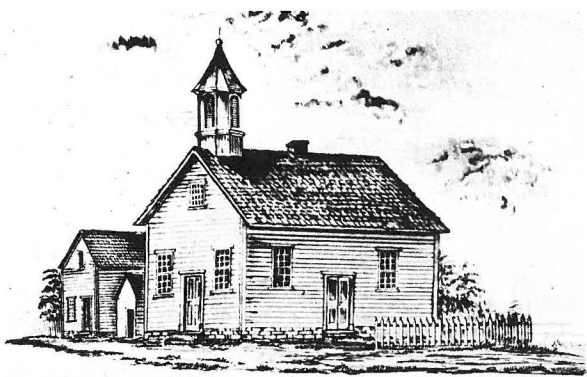
Maria Steinmetz, a local resident and great-great-great-granddaughter of George Becker, serves as a resident volunteer "guide" to anyone interested in retracing these steps. She led the reunion class to the George Becker home where the group shared a tender moment of prayer in the room where Jacob Albright died. The class group moved from the Becker home to the Albright grave, about a half-mile, where John Walter, Albright's first co-laborer, delivered the funeral sermon.

A short distance from the George Becker home was the home of Samuel Becker, a person and place that also played a large role in the development of the Association. It was in this house that the first Annual Conference of the Albright followers convened in 1807 with five itinerant preachers, three local preachers, and twenty class leaders. At that time there were 220 persons counted among the members. It was obvious to the class that they were standing at a symbolic spot marking a bridge from the past to the future.

A special time of worship occurred in the Albright Chapel, built in 1850. Following a Pennsylvania Dutch

dinner given by the women of the Kleinfeltersville United Methodist Church, the group assembled in the Albright Chapel to listen to Evangelical history and to join in singing German hymns led by a local German choral group. It was a way of paying homage to the language of their spiritual forefathers.

The group's Evangelical United Brethren connection was not missed. Only sixteen miles away, at Lititz, they reassembled in the famous Isaac Long Barn where Philip William Otterbein and Martin Boehm met and uttered their well-known declaration, "We are brethren." It reminded them that most of the members of this class of seminarians had been licensed to preach in the Evangelical Church but ordained by the Evangelical United Brethren Church. Their sense of continuity with that history was enlivened by their conversation with the present owner of the farm who is a direct descendant of Isaac Long. The farm has continuously been in the family's possession.



FIRST CHURCH AND PUBLISHING HOUSE

Their tour then took them to New Berlin, a quiet, lovely town where the first church building of the Albright People and the first publishing house were built. A marker in a lawn indicated the spot where these important structures once stood side by side. A walk through the graveyard in the same village provided the occasion to visit the graves of several of the early church fathers. One, Michael Maize, hosted the first Evangelical Camp Meeting, which was also the first camp meeting in America where the German language was used exclusively. The grave of Solomon Miller was significant because of his devotion to making publishing an important early outreach of the Evangelical Church.

In the current elementary school lawn stood a marker to acknowledge that on these grounds the first Evangelical institution of learning was built, which later merged into Albright College. Two other historical sites drew their attention: the home of

Bishop William Orwig, the third Evangelical bishop; and the former home of Francis Hoffman, an early and influential leader.

The final visit of this two-day trek was one of the highlights of the reunion. It centered on the parental home of John Dreisbach, who was the key person to hold this fledgling movement together and move it forward following the deaths of Jacob Albright and George Miller. It was in this home that Conferences of the Evangelical Church were held in 1812, 1813 and 1814. One of the group members felt his heart to be strangely warmed as he imagined his great-great-grandfather arriving at those Conferences on horseback along with his peers.

It was not just the importance of John Dreisbach that made this a memorable visit. It was also the hostess, owner and current resident of the house, a doctor's wife. Though having no personal connection to the house's famous history, she knows and can tell the stories of the past. Her gracious welcome and willing sharing of what she knew about the events that once occurred there were both surprising and pleasing. The old house has been enlarged, but the original character of the house remains intact. An herb garden replaces the ashes of what was once the barn. A wall of stone that had supported the entrance to the barn not only enhances the beauty of the garden in this recreated spot but also gives reminders of the many circuit riders whose horses found rest and shelter on the lower floor while riders held services on the threshing floor above.

It was more than personal connections that prompted the group to make the trip. Essentially, it was the desire, at this stage of their lives, to get in touch with their roots; relive memories; become reassured that, with all the changes that have occurred in their lifetimes, the past remains our teacher; and that our heritage lives on.

It was sobering to remember that the area where the group moved so quickly and comfortably in air-conditioned cars was traversed by their predecessors on horseback or by foot, in rain, dust, sleet, snow or scorching sun. It was also encouraging to remember how crucial the laity of the church was and is in the proclamation of the faith. To know that there are still those who remember caused the reunion class to hope and pray that the stories will not die. Visits like these help keep them alive.

Membership Notice: If an asterisk (*) appears beside your name on the mailer on the last page of this issue, it is time to renew your Center membership. A form is enclosed for your convenience.

EVANGELICAL SCHOOL OF THEOLOGY REUNION

by Stewart McCleary

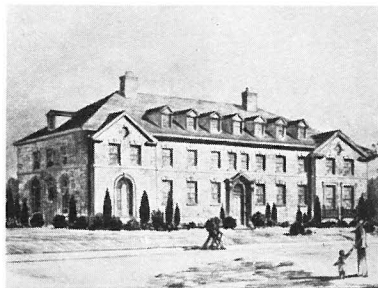
United Theological Seminary resulted from a union of the Evangelical School of Theology in Reading, Pennsylvania and the Bonebrake Theological Seminary in Dayton, Ohio. With the union of the Evangelical Church and the United Brethren Church came the decision in 1954 to unite the two seminaries. As a result, those of us who were alumni of the Reading Seminary never had a reunion.

I graduated from the Evangelical School of Theology in Reading in 1950. It seemed that those of us who graduated that year had to do something to celebrate that milestone. We decided to have a reunion of all the alumni of the former Reading Seminary. Dr. Irvin Batdorf, Warren Loesch, Kenneth Kline, Marlin Seiders, John R. Shafer, and Stewart McCleary became a committee planning for the reunion, with the help of the Albright Alumni Office and United Theological Seminary.

The reunion was held April 5 and 6, 2000, on the Albright College Campus in Reading. Twenty-seven alumni attended along with wives and guests. Since we had never been together as EST alumni, there was a special feeling of warmth and appreciation of our days at the school. Since enrollment was small, we got to know each other very well. Small class size made for intense discussion and good opportunity to get to know our professors.

Everyone had great memories of Drs. J. Arthur Heck, George Frey, Irvin Batdorf and Harry DeWire, all of whom moved to United. The highlight of the event was the period of reminiscing the first afternoon, when we spoke of dormitory mischief, midnight bull sessions, struggles about "call" to the ministry, proper chapel attire, and on and on. There was much laughter as well as some tears. In sharing as we did, we became aware of what a good theological education we had received. There was a special feeling of closeness and fellowship.

We were led in our thinking by retired UTS Dean Newell Wert, an alumnus of EST of the class of 1950. He shared thoughts about Changes in Theological Education in the past fifty years. Dean Kendall



SEMINARY BUILDING
(ARCHITECT'S DRAWING)

McCabe of UTS spoke about "Communicating the Gospel thru Preaching and Liturgy." Rev. Charles Keller of Hershey conducted the closing Communion Service. Dr. Edwin Zeiders, President of United, gave us a stirring sermon. Chaplain of Albright, Katherine Kelsey and President of Albright, Henry Zimon, brought greetings to our group.

The building known as the Evangelical School of Theology was a single building on the Albright College Campus and was used as a Seminary from 1929 until 1954. Since then, the building has been used by Albright for classrooms and offices for professors. During the reunion, a plaque was placed on the building indicating its use as a Seminary, 1929 to 1954. Albright students referred to the EST building as the "angel" factory.

It was great to be together to remember and celebrate. It gave all of us inspiration for living well as we moved further into retirement. No decision has been made about future get-togethers.

ABOUT THIS ISSUE

This issue is devoted entirely to the Evangelical Church heritage to balance the Summer 1999 number that was totally United Brethren in content.

Kenneth W. Krueger, after ministering in Wisconsin, became an editor and author for The Otterbein Press, and was longtime pastor of Dayton Fairview Church where he now is Pastor Emeritus, teaches a dynamic young adult class and sings in the choir.

Kenneth H. Pohly is retired Professor of Pastoral Care and Director of Supervised Ministries at UTS, and a member of the 1947 ETS class whose pilgrimage he recounts. He lives in Trotwood, OH.

Stewart McCleary (EST '50) is retired in Wyomissing, PA after pastoring churches of New York Conference (1950-79) and serving as Chaplain at the Nursing Home and prison at Carlisle, PA for ten years.

James D. Nelson (UTS '59) is Professor Emeritus of Church History at UTS and serves as Director of the Center for the EUB Heritage.

Millard J. Miller (UTS '33), retired Pastor, District Superintendent, General Church officer and longtime member of the Center's Advisory Board, resides at Otterbein-Lebanon Retirement Community, Lebanon, OH.

Donald K. Gorrell, Professor Emeritus of Church History at UTS, after six years has just edited his last issue of *TM*. Dr. Robert Frey, newly retired Dean at the University of Charleston, will be the new editor in 2001.

JACOB ALBRIGHT: RELUCTANT VOLUNTEER

by James D. Nelson

No juncture is more crucial in the life of this founder of the Evangelical Association than that day in October 1796 when after a long and often bitter spiritual struggle and extremely rigorous preparation, Jacob Albright (1759-1808) at last set out to preach the gospel to his fellow Germans, lost in America. We have no account of this pilgrimage from Albright's own hand, but in George Miller's tiny biography of Albright, published in 1811, we have what rightfully claims to be a faithful transcription of Albright's own frequently presented "testimony" recounting the events leading up to that fateful day.

It seems that wrestling with God regarding his life and duty was no new experience for Albright. A bitter and protracted "penitential battle" led him at last in his 32nd year (1791) to an also protracted "break-through." This account of his conversion and his vocation to ministry includes nothing about factors and



JACOB ALBRIGHT

influences that have often been adduced by subsequent biographers and historians. What one does gather from what he said leads to the conclusion that Albright's spiritual-ministerial life is stamped by a deep sense of lostness and a startling experience of being found and forgiven.

Following his conversion, Albright sought by every means at hand to break old habits of sin and to instill godliness in his every thought and action. His membership in a Methodist Episcopal class, where he became an exhorter, provided the setting he required to forge a holy life. He reports impressive success in this pilgrimage, but at the same time he had become engaged in yet another contest with God, this time over a powerfully experienced calling to preach to German exiles in America. The timber of this battle may best be judged from what Albright himself had to say about it. This from the "reluctant volunteer" himself:

...I saw in what great ruin true Christianity was with the German nation in America.... I often flung myself upon my knees and pled with hot tears that the Lord might yet lead all my German brethren on the way of knowledge...and give them true teachers who proclaim the gospel in its power among them....

...Whilst I thus conversed with God, it then seemed suddenly to become bright in my soul. Likewise I heard the voice of my heart ask me, "Did it happen by accident that the miserable condition of your erring brethren has entered your heart with such force? Was it chance that your heart and just your heart so greatly overflowed with sympathy for the well-being of your brethren? Is not rather here made visible His hand whose wisdom directs the destiny of individual persons as well as that of nations? What if His infinite love, which wishes to lead each soul into Abraham's bosom, has chosen you to lead your brethren on the way of knowledge and to prepare them that they may be enabled to partake in God's mercy?"

In my soul it became brighter and brighter. I felt a holy trust in the granting of my prayer. I heard, as though it were the command of God, "Go out, work in My vineyard, proclaim the gospel in its original purity to My children, with vigor and power, and trust My fatherly love that all those who hear it and strive after faith shall participate in My grace."

Yet as clear as all of this was to me, my humanity nevertheless still interjected some doubts against it.... I thought, "I am an entirely uneducated and incapable person. How many men of greater gifts and learning there are who would be better instruments for this than I,"...the incompetent one.

To such objections, however, the voice of my conscience persistently answered me, that on my part I must merely trustfully obey without scrupling; God's grace would do the rest....

...Despite every conviction of a divine calling, my flesh nevertheless still raised for me some objection, so that after all I was often undecided about following.... I felt neither satisfaction by day, nor rest by night. A depression took possession of my spirits, which nothing could relieve. My inner peace fled and I could obtain no comfort from the thought that it would be nearly impossible for me to travel through the country and preach alone, without authority, without support, without the helpful association of others, without any kind of connection.... And regardless of the fact that I had the promises of God on my side, I trembled in the hour of temptation, when I considered my incompetence and reflected that I would then have

to stand entirely alone, without having one supporter to whom I could cling!...

But...by God's grace...I became ever more and more, finally entirely firmly convinced...that God has called me to the great work of proclaiming His Word and gospel to my erring brethren. Everything that had at the beginning opposed itself to this undertaking—all the objections that the fear of men, mistrust of my own powers, fear about the failure of my work and anxiety concerning my steadfastness had introduced—had become trifles to the eyes of my soul.

...But I continually postponed the execution of this resolution.... I always believed that I saw an obstacle, and when this was removed from the path, then I convinced myself of the existence of another.

For this vacillation the Lord finally punished me with a severe illness. A ceaseless rending smart convulsed every one of my nerves; an almost unbearable pain coursed through my members; my form so wasted away that, so to say, nothing remained of me but a shadow. An indescribable weakness so lamed every muscle that I could no longer do any kind of business, and what was for me still more horrible than every bodily terror—sometimes the terrifying feeling seized my heart as if I were entirely abandoned by God.... I at times screamed so, in the feeling of dereliction, that it was frightful, and everyone who saw and heard me turned away from me with horror and shock.

In this chastisement I now saw more than ever the finger of God...and fixed the firm resolve that if I should become well once more, I would follow his call—and that at once—by preaching throughout the country, proclaiming His gospel everywhere. He might send me wherever it pleased Him if only He would be with me.

As soon as this firm decision was established in my heart, it was as if a heavy burden rolled from my soul.... Just as the repose of my soul was restored, so also the pain of my body soon disappeared...and in a short time I was entirely restored.

...I set out on the itinerant ministry in the year 1796, in the month of October, in order to obey the call of God in the revelation of His holy will through the gospel.

George Miller, *The Life of Jacob Albright*, an English translation of *Kurze Beschreibung der wirkenden Gnade Gottes by den Erleuchten evangelischen Prediger Jacob Albrecht* by J. D. Nelson.

The full German text along with this English translation are to be found on the web page of The Center for the Evangelical United Brethren Heritage. <www.united.edu/eubcenter>

BOOK REVIEW

Lorraine Esterly Pierce, *Marching Through Immanuel's Ground: The Evangelical Church on the Minnesota Prairie*. RLE Press, P.O. Box 732, East Lansing, MI 48826. Xxiii+221 pp., \$22.95
{ \$19.95 + 3.00 shipping and handling }

This book traces the evolution of Evangelical/EUB congregations on the Minnesota prairies from pioneer days to the present. Through the perspective of selected German immigrant congregations in a remote rural and small-town region of mid-America, the author interprets major events in Evangelical, EUB and United Methodist history. The study is a fascinating blend of historical and psychological insight concerning the painful adjustments of immigrant folk who joined a German-speaking Evangelical Association, which became an English-speaking denomination, that then merged into the Evangelical United Brethren Church, and then again into the United Methodist Church.

Pierce examines not only congregational life and concerns but also their responses concerning the Evangelical - United Evangelical schism of the 1890s, the even more disruptive conflict over German versus English language use through several decades, and the urban versus rural church controversy during the EUB years. Her sensitive handling of former EUB minority views in a predominantly Methodist annual conference and denomination is perceptive. The study's congregational and regional focus provides a different perspective to denominational church history.

Much of the information is based on scores of oral interviews of laity and clergy from the three denominational eras, as well as usual historical sources. Pierce's method is sound scholarship interpreted from a distinctive angle. She was born and raised in Evangelical and EUB parsonages in the area and is married to a minister with Methodist roots, which gives her a unique familiarity with congregations and genuine empathy for the feelings of both laity and clergy. Her sensitive interpretation makes this book a psychological as well as historical study that should interest many readers.

--Donald K. Gorrell

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ANECDOTAGE

BISHOP FOR ONE DAY

In my sixty-plus years as an ordained minister I have known personally over a dozen bishops. I would consider all of them religious and deserving of honor. I was a bishop for one day, so I can write with some authority and experience.

During World War II, I was the Director of Young People's Work of the UB Church, which made me automatically a member of some interesting and prestigious committees. One of these was "The Service Men's Christian League." It was an interdenominational body which sought to provide help and materials for chaplains. We prepared several pocket-sized devotional booklets for distribution.

One of the League's committee meetings was held in the Willard Hotel in Washington, D.C. The leader for the opening devotions was Bishop John S. Stamm, with his name printed in the program. The General Secretary of the League was Ivan M. Gould, whom I had known for some years. Indeed, we were eating breakfast in the hotel when a telegram came to him from Bishop Stamm, stating that he would be unable to attend the meeting because of illness. The beginning of the meeting was one hour away, not enough time to get another bishop, so Ivan pointed to me and said, "You are it!" I agreed to help out my good friend. Bishop Stamm was a bishop of the Evangelical Church. I learned to know him after our church had united with his, so we had a good laugh over this turn of events.

The meeting began promptly at ten o'clock as scheduled, with Ivan Gould explaining that I was substituting for the Bishop. As is true with most meetings, there were latecomers. They saw the Bishop's name on the program; they never heard of my substitution; so they assumed that I was Bishop Stamm. All day long I was greeted warmly as Bishop Stamm, and I was too vain to correct them.

Millard J. Miller

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